

Millennial Star



Read the *Millennial Star* thoughtfully and you will find in this and in the future issues an answer to your problems, desires and hopes.

The *Millennial Star* is a religious magazine, an organ of the Church in the *British Mission*, prepared with thought, effort and prayer, to teach, inspire and guide every *Latter-day Saint* and friend of the Church to a better and fuller life here and hereafter.

POETRY

"THANKSGIVING"

For these I am thankful; thoughts that are beautiful;
Smiles that are cheering; eyes that can shine.
Hearts that beat joyously; children that dutifully
Prove by their joy that all things are Divine.

Shadows adrift and leaves that are scattering;
Trees bare and brown, standing dark against the sky;
Dark big cloud-masses, and clear raindrops pattering;
Bird forms that silently pass quickly by.

Frost on the grasses, and red leaves aturning;
Mountains that can scarce be seen through the haze;
Twilight and darkness, when stars come out shining;
Nights full of loveliness, crisp glorious days.

Songs that sink deep, and for friends that are sweet to me;
Hands that clasp mine in understanding and grief;
Footsteps resounding and drum notes that beat to me;
Deep, strong emotions; and for relief.

Pain, sorrow, rapture, and love; foes and all who smile;
These are the things for which my thanks I give.
Wond'ring of Heaven, yet happy on earth awhile,
These things make gladness and thanks that will live.

Elsie Talmage Brandley.

THOUGHT FOR THE WEEK:

Time flies, youth flies, learn quickly.

—Richard R. Lyman.

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Wherefore, the Lord God hath given a commandment that all men should have charity, which charity is love. And except they should have charity they were nothing. Wherefore, if they should have charity they would not suffer the labourer in Zion to perish.

—Book of Mormon, 2 Nephi 26:30.

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THE RELIEF SOCIETY

It is natural for females to have feelings of charity. You are now placed in a situation where you can act according to these sympathies which God has planted in your bosoms. . . . You should be armed always with mercy. If you would have God have mercy on you, have mercy on one another. . . . Be pure in heart. By union of feeling we obtain power with God. . . . I now turn the key to you in the name of God, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time. . . . Let your labours be confined mostly to those around you in your own circle. As far as knowledge is concerned it may extend to all the world, but your administrations should be confined to the circle of your immediate acquaintances, and more especially to the members of the Society.

—Instructions by Joseph Smith, the Prophet, to the Relief Society upon its inauguration.

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THIS WEEK'S COVER:

Sister Amy Brown Lyman, General President of the Relief Society of the Church of Jesus Christ of Latter-day Saints, which celebrates its hundred and first anniversary this week.

TRUE TO THE FAITH

An address delivered at the Saturday Evening Session of the 113th Semi-Annual General Conference, October 3rd, 1942, in Salt Lake City.



By GEORGE
ALBERT
SMITH,
of the
Council of
the Twelve.

REFERENCE has been made to the fact that recently one of the brethren had visited some of our shrines, if we may call them shrines, and that reminds me that within the last year I have been at the birthplace of the Prophet Joseph Smith. It is just about the same size village as it was when he was born. I have been at Kirtland, Ohio, where the Latter-day Saints built a temple. It is the largest building in that section of the country now, and Kirtland is a village shrunk to the point that it no longer has a post office. I also have been at Far West, where there were three thousand of our people when they were driven out, and there are only three buildings on the tract of land that we referred to as Far West—only three, and very poor buildings at that. I have been thinking also of other places where our people lived, where they have developed lands and built houses, and then were compelled to leave their homes and go away. Independence, Missouri, is no larger in point of population, or little larger, than it was a hundred years ago. The section of country around Nauvoo is just a village. Nauvoo, when the Saints were driven out, was a city of more than twenty thousand people, and today it has neither a street car nor a railroad train, and its population does not exceed one thousand people. Our people came out of the world because they were

compelled to come. It was a choice between the world and the wilderness, but see what the Lord wrought and see how He has fulfilled His promise.

“Seek ye first the kingdom of God and His righteousness, and all things will be added unto you.”

You will find no place, even today, in all America, no house of worship, equal to the house you are sitting in now, in point of convenience and the ability to hear the voices of those who speak. I know of no city more beautifully laid out, in all America, than this, with its one hundred forty thousand population, and we have other fine cities. The Lord brought us here when it was a wilderness, and He has made it delightful to dwell in. Surely we are grateful for our heritage.

This morning the patriarch to the Church was introduced to you. His remarkable lineage is worth tracing. He is a son of one of the mighty apostles of the Church of Jesus Christ of Latter-day Saints. He is the grandson of one of the great presidents of the Church. He is a great-grandson of Hyrum Smith, the martyr, who was the brother of the Prophet Joseph Smith, who gave his life with his brother that this gospel might be kept in the world. He is a great-great-grandson of Joseph Smith, Senior, the first patriarch in the Church of Jesus Christ of Latter-day Saints to be so designated, and the first man to receive the testimony of Joseph Smith the Prophet that he had beheld a heavenly vision and had listened to the voice of an angel.

Every family that came into the Church in the early days and remained faithful has enjoyed rich blessings that could be obtained

in no other way. The Church of Jesus Christ of Latter-day Saints is not just another church. It is His Church who gave it His name. The gospel of Jesus Christ is the loving advice of a kind and Heavenly Father who, knowing the end from the beginning, says, "This is the pathway—walk in it, and ye shall find the celestial kingdom," and there is no other pathway that leads to that kingdom.

Where are those who left the Church about the time of the martyrdom of the Prophet Joseph Smith expecting to develop a church and lead the people? What has happened to them? I made a mental note while sitting here of the failure of James J. Strang, Sidney Rigdon, Jason W. Briggs, James H. Gurley, Lyman Wight, Granville Hedrick, and I might name others but I will not take time. What became of them, and where are their followers today? You could put all of them that make any claim to following those men, in this building, and they would be lost. This is only one of the great structures of the Church with which you are identified that if it were required could be filled many, many times over, not by all the people, but by the Priesthood alone.

I am thankful for my membership in this, the Church of Jesus Christ. I think that nobody could be more thankful than I or more grateful for parents and grandparents who were faithful Latter-day Saints. We must not forget that when we see all the richness of our lives we can't separate it from the righteousness of our mothers. It is a wonderful thing to know as Nephi of old, who said he was born of goodly parents—he didn't say just a goodly father. He was born of goodly parents, and we would do well when we think of our blessings to remember our mothers and our grandmothers and our great-grandmothers. Wherever there was a great leader in Israel there was a great wife or

mother or both who stood by his side. I am thankful to be here with you. It is a blessed privilege.

That was a marvellous message that was received this morning from the Presidency of the Church—you can't duplicate it in any other church in the world; and you can't think of anything that would be desirable to enrich the Church and to prepare us for a place in the celestial kingdom that was not included in that message. A marvellous gathering of facts and figures and advice and counsel that we would all do well to listen to and profit by.

Now tonight we are here in peace and quiet. The world is on fire. Everywhere peace has been taken from the earth, and the devil has been given power over his own dominion. God has said if we will honour Him and keep His commandments—if we will observe His laws He will fight our battles and destroy the wicked, and when the time comes He will come down in heaven—not from heaven—but He will bring heaven with Him, and this earth upon which we dwell will be the celestial kingdom.

What if all the world knew and believed that? What a change there would be in the conditions among the children of men! What joy would be in the place of sorrow and distress today! It is your duty and mine, having received this information, to impart it to others.

We are a little handful of people among the children of men, but possessing the only key to exaltation in the celestial kingdom of our Heavenly Father. I wonder if we appreciate it. If we do we should evidence it by teaching others. Let us set our homes in order. Let our lights so shine that our neighbours who are not of this Church may see our upright lives and be constrained to glorify the name of the Lord. Let us so adjust ourselves in our business affairs that we will be known for our virtues and for our integrity. Let

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I WAS AN ATHEIST UNTIL—

By ORRIN KEATING, M.D.

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UP to the time I was in medical college I regarded myself as an unshakeable unconvertible atheist. I looked upon any form of religious belief as a childish superstition and an obstacle to all intellectual progress. My atheism was based on passionate conviction, and with the brash self-assurance of youth I was not at all reluctant to express my views to anyone willing to listen.

Then one day something happened that changed my life.

David Grant, a noted anatomist, was dissecting a body and lecturing to our class. Suddenly he paused, turned to us and said: "Gentlemen, here in this human organism is a complete refutation of what is called atheism. No reasonable being can look upon the miraculous construction and arrangement of organs in this body without acknowledging that some Creative Power above and beyond human comprehension must have been responsible for them.

"No one can deny that every creation must have a creator. There must be some Power, First Cause, or whatever you wish to call God, because the mere mechanics of human procreation do not and cannot explain how a man's body comes into existence. It seems to me that doctors, above all others, should be truly religious, dealing constantly as they do with this inexplicable miracle. When I say that doctors should be religious I mean they should be humble, prayerful men who recognise that a Supreme Power operates in human affairs.

"If you were to delve deep enough into the human soul," Dr. Grant continued, "I don't

think you'd find a being on earth who does not possess some kind of spiritual yearning, some unformulated inner sense that there is a Power beyond any human power, to which he instinctively inclines in time of need. At times each one of us seems to reach a dead end in the solution of his problems; it is then that we begin to look outside ourselves for help. Lincoln once said, 'I have been driven many times to my knees by the overwhelming conviction that I had nobody else to go to.' Yes, there is a tonic in prayer, and I'd be willing to wager with any of you that if you were to read the Sermon on the Mount every day for fifteen days you'd find something definitely beneficial entering your life. Now let us get on with our work."

That night I could not sleep. Dr. Grant's words kept coming back to me. The more I struggled to refute what he had said, the more difficult it became. "A creation must have a creator" kept echoing in my mind. By the time the sun had risen, my previous unshakeable convictions had tottered.

It is now 34 years since I decided to take Dr. Grant's advice about reading the Sermon on the Mount. Today I am certain that the teachings of Christ provide not only the noblest guide to human conduct ever expressed, but the most practical.

There are many professing Christians who say that it is impossible to apply Christ's teachings in our complicated modern civilization; that a philosophy of life especially suited to the simple needs of the first century cannot be adapted to the complex requirements of the twentieth. But those

who argue this forget that the fundamental problems arising from human interrelations are precisely the same now as they were when Jesus walked the earth. External conditions may change with the centuries, but principles do not.

It seems to me that present problems—the bitter clash of political ideologies, racial hatred, the unspeakable horrors of war and the threat to our entire civilisation—force us to admit that there is no solution for the world's ills except the practical application of the simple truths that were taught to poor fishermen and Jewish peasants by one who, 1,900 years ago, was crucified.

Throughout history, periods of calamity or of materialism have invariably led to a renewed interest in spiritual things. One generation advances mentally and morally. Then, later, humanity slides back again until some future generation repeats the pattern. But these advances and recessions do not leave mankind at the original point of departure; the advances, though slow, are steadily and cumulatively upward.

Today, other ways of life have broken down so badly that it is fitting we should seek guidance from God. We need to pray for wisdom and understanding, for spiritual strength that will bring to our hearts a clearer realisation of human brotherhood as exemplified in the life of Jesus. We need to pray to be lifted above the level of material things into communion with divine power.

There is power in prayer. It brings courage and a greater capacity for solving our problems. Dr. Alexis Carrel says: "If you make a habit of sincere prayer your life will be profoundly altered. Prayer stamps with its indelible mark our actions and demeanour. A tranquility of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched. Within the depths of

consciousness a flame kindles, and man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of grace."

Persons who dispute the efficacy of prayer remind me of those who would try to prove that a flower won't grow from a seed, by planting it in a dark cellar and never giving it water. The only way to prove that Christ's teachings are practical is by putting them into practice.

We tend to divorce religious and ethical evaluations from our "practical" affairs. We try to live in two worlds—one of inspiration and aspiration and another which we call the real world of politics, society and business. We need the teachings of Christ to bring those two worlds together.

To quote Dr. Carrel again: "Today, as never before, prayer is a necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. If the power of prayer is again released and used clearly in the lives of common men and women, there is yet hope that our prayers for a better world will be answered."

The increasing tendency in the social, political and economic world to regard ourselves as our brother's keeper is surely one proof that we are on the eve of a spiritual revival. The eagerness for self-sacrifice which men and women in all walks of life are displaying today is another proof. Millions of people everywhere have arrived at a point where they dimly realise that trying to satisfy themselves with material things is futile. Through dismaying disappointments they have discovered that man cannot live by bread alone.

EMMA HALE SMITH



First President of the Relief Society
from 1842 to 1844.

By the late ANNIE WELLS CANNON.

EMMMA HALE SMITH, wife of the Prophet Joseph Smith, was the first president of the Relief Society.

She was born in Harmony, Susquehanna County, Pennsylvania, July 10, 1804. Her father, Isaac Hale, was a well-to-do citizen of that place, and gave his daughter all the advantages of education the times permitted. She was a graceful, dark-eyed girl of high spirits and independent thought.

On the 18th of January, 1827, she was married to Joseph Smith, Jr., contrary to the wishes of her parents, who had other desires in her behalf. Immediately after the marriage the young people went to Manchester, New York, the home of Joseph Smith's parents. To these good people she became much attached, and entered into the home life with zeal and affection.

She cast her fate and fortunes with her young husband and the new faith he had brought forth. She accepted all his teachings and assisted him in promulgating them. She was baptised into the Church in June, 1830.

In July, 1830, her husband, Joseph Smith, received a revelation concerning her to this effect—she was to be called an "Elect Lady," and her office was to comfort her husband in his afflictions, to travel with him as his scribe, to expound the scriptures and exhort the Church. She was also to make a selection of sacred hymns to be used in the congregations of the Saints. September 14, 1835, she was officially appointed to make this selection of hymns, a duty which she very happily and satisfactorily fulfilled, so much so that

even at the present time these selections form a considerable part of the L.D.S. hymn book and psalmody.

During her husband's life time she was his constant companion, accompanying him on many dangerous and unhappy journeys and giving him all the comfort and support she possibly could.

She reared a little family, and the constant movings and hazardous conditions of their existence made her task not an easy one in any way, but during her husband's life time she endeavoured to live up to the requirements of the revelation.

She supervised the work of boarding and clothing the men engaged in building the temple at Kirtland, Ohio, the first gathering place of the Saints, and was ever a generous and hospitable woman. During the early days in the settlement of Nauvoo, when so many of the people were stricken with fever and ague, she turned her home and dooryard into a veritable hospital, and ministered to the sufferers, waiting upon them day and night, giving liberally from her own meagre supplies to their comfort.

When on the 17th March, 1842, the Relief Society was organised in Nauvoo, Emma Smith was elected President. This position she filled with grace and dignity, conducting the meetings along parliamentary lines and laying the foundation and opening the way for the great organisation of Latter-day Saint women as it stands today.

When the persecutions of the Saints seemed at their highest, she, accompanied by Eliza R. Snow and Mrs. Amanda Smith, undertook a journey to Quincy, Illinois, and

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Sam Brannan

Continuing Our Serialised Story

By PAUL BAILEY

IN a week the "Brooklyn" had passed into the region of the gentler south-east trades. For days on end the old ship ploughed its way through green seas toward the southernmost tip of the world. Winter days grew warm and comfortable. The equator was crossed early in March, and King Neptune was duly crowned with all the hilarity usually accompanying such an event.

But Samuel Brannan, as he restlessly stalked the ship, visioned to himself the broad vista of the future. To make their venture workable there needs must be a pattern of government strong enough to weather the problems and adversities certain to beset them when the voyage ended and they were confronted with the task of subduing the earth and pioneering a commonwealth. With these cares dinning in his ears he called a shipboard meeting. The plan he presented bore partial resemblance to the Prophet's United Order, but he added faults to it of his own making. Each Saint was asked to subscribe to articles of agreement, which, roughly, included among its points:

1. They would unite to form one company.
2. They would, as a single body, make every effort to pay the debt of transportation.
3. They would, with one accord, make preparations for members of the Church who were coming overland.
4. They would give the proceeds of their labour for the next three years to a common fund from

which all were to have a living.

5. If any refused to obey the laws laid down, they should be expelled.

6. In event all the Saints departed from the covenant the common property was to rest with the elders, and if the elders fell from grace, the common fund was to pass to the first elder.

As "First Elder," Samuel Brannan assumed titular head of the body politic and custodian of its property. To continue the personal note even further, the Order was given the name of "Samuel Brannan and Company." Grumbling immediately was manifest because of those clauses so patently favourable to the leader's interests. Yet, with a loyal Mormon's respect for authority, all subscribed their names to the agreement. Inexorable justice would deal with the contract's irregularities, and an all-seeing God could be depended upon to humble any leader who might be foolish enough to allow opportunism to advance personal affairs at the expense of true humility and the doctrines of the Master.

The old hull bore steadily southward under drive of the favourable and constant south-east trades. Colder days and nights gradually became persistent reminders of old "Cape Stiff" yet to be rounded, and ever growing nearer. Some time in April, when the deck no longer was a pleasant spot to relax, the "Brooklyn" headed her barnacled prow into the frigidly treacherous waters of Drake's Passage. Cape pigeons, and the

The Latter-day Saints' "Millennial Star"

THURSDAY, MARCH 11, 1943

"Let the British Mission go forth that the prophecies of its growth and increase may be fulfilled."

EDITORIAL

SUNDAY WORK

A substantial number of our members work on Sundays. Some from choice, some by request or compulsion. We understand that, provided an employee works a full week, Sunday is a legitimate day to rest and recuperate from labours and fatigue. In some very exceptional cases the nature of the work is of such importance that some of our members, especially men, are compelled to be on duty. Here we acquiesce. But to the majority of our saints we wish to say: if you are very anxious to keep the Sabbath day holy, go to your employers, explain to them the nature of your Sunday duties in the Church—Sunday School teaching, home missionary work, assignments to fulfill, the sick to visit—and you may obtain your release from Sunday employment.

Counsel is especially given to the members of the Priesthood: As elders of the Church you are entitled to exemption from Sunday work by the Ministry of Labour to enable you to fulfill your sacred duties and appointments. Exercise your privileges. Consult your employers. Most of them will give you every consideration and recognise your claims.

PURPOSE OF THE SABBATH

"The Sabbath day is a day of rest and worship, designated and set apart by special command-

ment of the Lord to the Church of Jesus Christ of Latter-day Saints, and we should honour and keep it holy. (D. & C. 59:9-17.) We should also teach our children this principle. Go to the house of prayer. Listen to instructions. Bear your testimony to the truth. When we go home, get the family together. Let us sing a few songs. Let us read a chapter or two in the Bible, or in the Book of Mormon or in the book of Doctrine and Covenants. Let us discuss the principles of the Gospel which pertain to advancement in the school of divine knowledge, and this way occupy one day in seven."—President Joseph F. Smith.

In our Mission the services of every Priesthood holder are most vital. The life of every branch depends upon these brethren to minister in the sacred duties to which they have been appointed and set apart. And yet quite a number of them are heedless to the needs of the sisters and children who depend upon them for the administration of sacred emblems, for the word of the Lord and the invocation of His blessings. The desire of material gain is so strong in them that even the Sabbath day is sacrificed, the Priesthood flouted, and their holy calling and ordination counted as naught. How pitiful shall be their condition when the Spirit of the Lord shall cease to strive with them. No amount of material gain shall be their safeguard from the decreed

course of divine justice. Let us pray for them; let us again and again encourage them to remember their callings; let us help them that the thread of faith, the glimmer of testimony may still survive in them.

WHO PRESIDES IN THE HOME?

An interesting point was recently raised at one of the District Priesthood Convocations. Should a sister, a wife of a member who holds the Priesthood, direct him or visiting Priesthood members to pray in the home or offer invocations at table. After some consideration the body of the Priesthood were unanimous in their decision that the sisters should honour the Priesthood of their husbands, recognise their positions as heads of the families and of the homes discreetly, sweetly and humbly always seek their counsel and direction in these matters. While the visiting members of the

Priesthood would most readily accept the honour to pray and leave a blessing upon the family, the husband should direct. If he is absent the sister would ask again that the visiting Priesthood direct. If the husband is not a member, the wife, who is, should ask him in the presence of the brethren if he would like to pray, or who would he wish should do so. The courtesy thus extended to a friend of the Church would be appreciated, and may lead to conversion. The sons in the family, holding the Priesthood, even down to a deacon, should be honoured by the mother and sisters on any occasion when prayer or invocation is desired in the absence of the father or visiting brethren.

The father, wisely exercising his Priesthood authority in the home, should call on his wife, sons and daughters to be the mouthpiece in prayers, invocations, etc., on occasions.

—A. K. A.

Relief Society's 101st Anniversary

My counsellors and Board members with the sisters and Relief Society workers of the Church in the British Mission take this occasion to express our joy and gratitude to our Heavenly Father for the opportunity we have to labour in the cause of our Church and her people—especially among the women. The 101st Anniversary finds us in the midst of conditions without parallel in the history of the world. Our national, physical and spiritual resources are gathered to battle against a potential foe of such magnitude, ferocity and ill-will towards everything that resembles the Christian ethics and principles as to be a driving force towards our unity and effort to succeed in our gigantic task. We shall succeed in the end. Our Heavenly Father will not allow women and children of this and other nations to suffer indefinitely from the bestial appetites and ambitions of men

and organisations inspired and even driven by the arch-enemy of God—Satan.

This state of things has not affected our organisation adversely. On the contrary, we have been able to render help to our own people, who have suffered through enemy action, to evacuees, refugees and blitzed families outside of our membership. Our Relief Society meetings in the branches of this Mission have maintained their life and activity, and have even increased in number, if only slightly.

We are constantly in touch with the General Presidency of the Women's Relief Society in Zion. The sisters of the governing General Board have been and always will be most anxious to help us in our problems and tasks. We appreciate their love, their practical help and counsel. Their inspired leadership is our guide

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trailing petrels with mourning cry, seemed morbid harbingers of the perils ahead. But eventually, through the skilled seamanship of Captain Richardson, Cape Horn was rounded, and that graveyard of ships at last put behind them.

As the "Brooklyn" headed northward along the coast of Chile, hopes and spirits raised with every mile. At last they were on the mighty Pacific. Soon Valparaiso would be reached—their first landfall since leaving New York.

Indeed, it was high time the vessel made port. Drinking water had become so scarce it was rationed in pints. Firewood for the galley was all but exhausted. Warm meals must soon become a memory, unless needed fuel was supplied for the cook's stove. But most of all, the pilgrims were utterly weary of the monotonous days, the weeks on end of sea and sky, and nothing more. Every soul looked forward to setting foot in the lovely city of Valparaiso.

But the "Brooklyn" and its hopeful passengers never saw Valparaiso. When within the very reach of its harbour entrance, an off-shore gale broke upon them. For three days and nights the elements raged, until the ship was blown back almost to the Cape itself. When finally the storm died, and the world of sea and sky grew calm again, several children were dead in the suffocating hold of the ship, and despair was felt for the life of Sister Laura Goodwin, who had been thrown from a ladder-way during the gale's fury.

Discouraged, Captain Richardson made no further attempt to gain harbour at Valparaiso. His decision, born from the desperateness of their predicament, was to strike for the lonely island of Juan Fernandez. On May 4, 1846, the "Brooklyn" dropped her rusty anchor into the mooring cove of the island which Defoe had chosen as setting for his immortal "Robinson Crusoe." Events proved it a more fortunate choice than Valparaiso could ever have been. Ship's casks

were filled with the island's abundance of finest drinking water. Firewood was present for the simple effort of its gathering and baling by the willing hands of the Mormon pilgrims. The place abounded with wild goats. Rocky shoreline teemed with fish hungry for the hook. Peaches and wild fruit were there for appetites satiated with ship biscuit and brined pork, and the huge crawfish which frequented its streams rivalled the best eastern lobster.

Barrels of food were packed and salted. These, along with the water casks and firewood, were safely stowed in the "Brooklyn's" hold—and all with little cost to "Brannan and Company." Similar stocks in Valparaiso would have taken a considerable outlay of their slender resources. It was easier for the Saints to forget the storm's misery when they considered this sign of divine intervention in their behalf.

Sister Laura Goodwin was never privileged to continue the voyage. But of those who died en route, she alone found resting place on dry land. Her body, after a solemn funeral, was lowered to its island grave. And there she lies today.

After five days at Juan Fernandez the little ship struck boldly out across the trackless Pacific, perfect weather holding almost to the Sandwich (Hawaiian) Islands. Day following day the creaking sails bore them over warm and gentle seas at constant speed of from six to seven knots.

Through months past, death had struck the little company of Saints on ten tragic occasions. Yet life, too, had partially offset the loss. In mid-Atlantic the ship's midwife had successfully delivered a healthy baby to a seasick mother aboard. At the suggestion of the versatile Samuel Brannan, the tiny boy was named "Atlantic," after the ocean of its birth. Now, once more and this time in the calm Pacific, a girl was born. To follow precedent, she duly was christened "Pacific."

(To be continued)

EMMA HALE SMITH

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presented a Memorial to Governor Ford on behalf of her people, praying for justice, protection and mercy. This was just one evidence of her courage and loyalty manifested throughout the many years of her life. She shared in the many trials and persecutions from within and without that her husband was subject to, and consequently made and abandoned many homes, among others at Harmony Pa.; Fayette, New York; Kirtland, Ohio; Far West, Missouri, and three at Nauvoo, Illinois. She proved herself a woman of strong character, an efficient, capable executive, and with it all, kindly and sympathetic. In days of apparent affluence and safety, she was a charming and gracious hostess and home maker, entertaining her friends and many

strangers and distinguished officials in her large home known as the Mansion House in Nauvoo.

After the martyrdom of her husband, Joseph, and his brother Hyrum, Emma Smith, broken-hearted and despairing, gave way to influences not in sympathy with the leaders of the "Mormon" faith, and when the people left Nauvoo she declined to accompany them, but remained with her family in Illinois. A few years later she married Major Bidamon. She continued to reside in the Mansion House, and received many visitors and tourists who came from the West and other places to see the old home of Joseph The Prophet. She died April 30th, 1879, and is buried on the slope of a hill near her home on the banks of the Mississippi.

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LIGHT WORDS

By Ann Pendleton

We lightly jest, with heedless words
That never should be spoken;
And do not know how words can bruise,
Nor wounded hearts be broken. . .

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RETREAT FROM EVIL

Sometimes in life, we are brought face to face with an enemy whose evil ways are beyond our power of combat, a victory over which cannot be hoped for. There is only one escape from moral annihilation, and that is in retreat. The man with accumulated and unforgiven wrong behind him may find all retreat cut off and his condition in the world hopeless; and he who recklessly cuts off every opportunity of retreat by the neglected evils of the past is most unfortunate.

The daily practice, then, of seeking divine mercy and forgiveness as we go along, gives us power to escape evils that can only be overcome by safe retreat from them. —President Joseph F. Smith.

IT IS HARD . .

To forget
To forgive
To apologise
To take advice
To admit error
To be unselfish
To save money
To be charitable
To be considerate
To avoid mistakes
To keep out of the rut
To make the best of little things
To shoulder blame
To keep your temper at all times
To begin all over again
To maintain a high standard
To keep on keeping on
To think first and act afterwards,
—But, It Pays.

A MISSIONARY RETURNS HOME

Extracts from a letter from Sister Grace E. Gent to her friends in the London, Liverpool and Leeds Districts.

Dear Friends,

... Today is the last day of my twelve months mission. I have been truly happy to labour as a missionary . . . it has been the happiest year I have ever spent. I am thankful to my Heavenly Father for this opportunity, and for the sacrifices my parents and friends have made to enable me to do this work. I have met many wonderful saints, and everyone has been most kind to me . . . especi-

ally those with whom I stayed, who did everything to make my labours happy, and I would like to take this opportunity to thank everyone for their love and kindness to me during my travels in the Mission Field. . . . I will write to all whenever I have an opportunity.

May God bless you for your faith and goodness.

Sincerely your Sister,

Grace E. Gent.



COMPARATIVE REPORT FOR FULL TIME MISSIONARIES FOR JANUARY, 1943

A—Tracting Hours; B—Gospel Conversations; C—"Stars" Sold;
D—Pamphlets Sold.

	A	B	C	D		A	B	C	D
Wm. L. Buchanan	46	51	152	97	Kitty Machin	38	7	48	—
Briton Beverley	46	51	73	1	Edna Maybury	17	—	44	—
					(2 wks.)				
C. Burton	43	44	41	27	M. Patterson	30	7	79	—
Norman D. Hawkes	42	43	49	20	Martha Smith	30	13	121	—
Lilian S. Burton	15	63	59	9	L. Ripley	22	67	4	2
Dorothea Ward	15	133	53	—	M. Fitton	22	49	2	2
Myrtle Foster	12	72	19	2	H. Thomas	42	90	22	—
Lilian Foster	12	82	1	—	Albert Willmott	54	89	113	73
Gladys Griffith	—	—	20	1	Lawrence T. Moore	33	36	95	—
Alice Wild	—	40	28	—					



SLANDER

By Ann Evans.

I slandered a name. It was that of a friend—the name of a friend, which should have been more than sacred to me! My soul grovels in the ashes of shame and remorse. No matter where I turn, there is no relief from my accusing conscience. I have asked God's mercy and forgiveness. His face is hidden from me. I have cried aloud for grace. The heavens are closed.

The friend will never know of my perfidy. But my heart accuses me every hour, every moment.

Time will dull the memory in my finite mind, but the words have been blown into infinity. Sometime, somewhere, they will be torn out of space to mock me. That will be my purgatory.

TRUE TO THE FAITH

(Continued from page 147)

our homes be the abiding place of prayer and let our premises indicate that we rejoice in living in our homes. Let us set the example to the world that the world needs, that of a choice, sweet, wholesome surrounding in the place that we call home.

I am glad to be identified with this group of men here tonight. I thank you, my brethren, for the joy that has come into my life as a result of this companionship. I have been privileged above many other men in the world. I am thankful for it. I am not inclined to boast about it, but I do feel grateful to my Heavenly Father that all my life I have had the privilege of associating with the best boys and girls and the best men and women that I could find in the world, and it has not been

necessary for me to seek my pleasure and my company and my education among those who are evil-minded.

Tonight, with gratitude in my heart, and with thanksgiving, I associate with these men, the General Authorities of the Church, these men who preside over the stakes and ward of Zion—these men who are seeking to build the quorums of the Priesthood as they ought to be—thankful that I belong to this group and pray that as the days go on and as the opportunities are presented that I may do my part. That I may be worthy of this fellowship and this membership, not only here but throughout the ages of eternity, and that we may all be so blessed I humbly pray, in the name of Jesus Christ, our Lord. Amen.



RELIEF SOCIETY'S 101st ANNIVERSARY

(Continued from page 153)

and our own inspiration.

With the help of our Heavenly Father we will continue to serve the Church and those who need our ever ready and willing help.

Our organization is composed of saintly women—intellectual workers, home builders, mothers,

teachers, industrial and farm workers, full and part-time lady missionaries—who are ever faithful, courageous, enterprising and devoted to the cause of human service and the welfare of our Church membership in this land.

—M. W. A.



New Relief Society Counsellor Appointed

Appointment by the First Presidency of Belle S. Spafford, Relief Society General Board member and editor of the Relief Society Magazine, as second counsellor in the general presidency of Relief Society was announced on November 18, 1942, by President Amy Brown Lyman.

Sister Spafford succeeds Donna D. Sorensen, who was released from the general presidency due to increased home and family responsibilities, but who will continue to

serve as a member of the General Board.

Sister Sorensen has served as counsellor to President Amy Brown Lyman since January, 1940.

Sister Spafford's special assignment in her new position will be the direction of educational activities of the Society, work previously directed by Sister Sorensen.

For the time being, Sister Spafford will continue as editor of the Magazine.

District Activities

Birmingham

Kidderminster Branch's newly acquired pipe organ was dedicated on Sunday, January 3rd, when President Andre K. Anastasiou attended to perform the ceremony.

District President Norman Dunn spoke on "Music the Handmaid of the Lord". President William L. Gittins told of the acquisition of the organ and thanked all Branch members and Mission Presidency for their generous financial support.

After dedicating the organ, President A. K. Anastasiou addressed the fifty-four members and friends present.

Musical items were rendered by the Mission President, Elder Melvin W. Dunn and the Kidderminster Chorus.

At a baptismal service held in Handsworth Chapel on February 9th, 1943, Arthur Reginald Thorrell was baptised by President Frederick Webb and confirmed by District President Norman Dunn.

Leeds

On February 10th District President Herbert Walker and Elder George Pitts gave a lantern lecture in the Salvation Army Citadel, Idle, Bradford. Twenty-five people were present to hear Mormonism preached, and a fine spirit prevailed. The Elders were invited to conduct a Sunday evening service in the near future.

Liverpool

A successful Social was held in the Nelson Branch on February 6th, 1943, under the direction of the Sunday School Superintendency. A supper served by Sisters Ermina and Jean Starkie was enjoyed by the twenty-two people present. Dancing and games were participated in, and prizes were distributed among those present. Musical items were supplied by Barbara and Marie Wallbank and Mr. A. Wallbank, who was also pianist.

Report of the Liverpool District Priesthood Convocation held February 14th, 1943, in the L.D.S. Hall, Preston.

Mission President Andre K. Anastasiou was present at all sessions.

Elder George E. Patey (Liverpool) con-

ducted the morning session which convened at 10.50 a.m. Reports on Branch conditions were given by Presidents Eddie Preston (Accrington), Elder Willie Duckworth (1st counsellor, Burnley), President Herbert Taylor (Blackburn), President John R. Moore (Nelson), President Clifford Hartley (Wigan), President George E. Patey (Liverpool), and President Parkin L. Cookman (Preston, and Liverpool District). The reports were generally favourable with the exception of one branch.

President Anastasiou, giving advice and counsel on the welfare of the district, dealt with Tithing Settlement Letters, Monthly Executive Reports, The Home Missionary Fund, Socials, Greeting Cards to Branch members and letters to inactive. Priesthood present numbered twenty-three.

The second Session convened at 2.10 p.m. and was conducted by District President Parkin L. Cookman. President Cookman presented the names of Brother Fred Fellows for advancement in the Priesthood, and Elder Harold Corless and Brother Arnold Richard Morris to be sustained as Home Missionaries. Approval was unanimous, and the brethren were ordained and set apart. The Session was then given over to testimonies. Twenty-one brethren took advantage of this opportunity to acknowledge the goodness of the Lord to them. President Andre K. Anastasiou bore his testimony and gave doctrinal advice on, "The Relation of Priesthood Activity to Church Growth," "The Powers of the Melchizedek Priesthood," "The Law of Plural Marriage," "Joseph Smith's lineal right to the Priesthood," "The Divinity of the Church," "The Partaking of Sacrament worthily," and "Payment of Tithes and Offerings." Priesthood in attendance, twenty-one.

The final session held conjointly with the Preston Branch Sacrament meeting was conducted by Elder Harold Corless. Sister Gertrude Corless was unanimously sustained as a Home Missionary and set apart. Sister Marion Paterson and Martha Smith, Lady Missionaries, spoke on "Tithing" and "The Betrayal" respectively, and President Anastasiou as last speaker dealt with "The Power of the Priesthood and the Divinity of the Church."

London

A special service of thanks was held in Gravesend's new branch hall at 142, Parrock Street, on Friday evening, February 5th. President Thomas Rudd, addressing the saints, expressed the hope that all would re-dedicate their lives to the Lord's work. Appreciation for the unselfish efforts of Sisters Wild and Griffiths, Lady Missionaries, in obtaining the hall and preparing it for use, was affirmed. Thanks were also due to Brothers Frank Winch and Fred Shears for their work on the hall.

Each member present testified of their desire to see the work progress in Gravesend.

A social and lantern lecture was held in the new hall on the following night, Saturday, February 6th, at which Lady Missionaries Nancy Wild, Gladys Griffiths and Joyce Gittins were present. Elders Melvin Dunn and Arthur Fisher, who had both previously laboured in the branch, were also in attendance. The sum of thirteen shillings, the proceeds of refreshments sold, was handed over to the Branch Building Fund by the Relief Society Sisters.

On February 20th, 1943, the London District held their Green and Gold Dance, at the South London Branch, "Ravenslea." Brother Reginald Brown was in charge of dancing, and Brother A. John Willmott supervised the music. Dancing was enjoyed by fifty people in attendance. After refreshments had been served, Angela Anastasiou entertained with a Hawaiian dance. Prizes were distributed, and all enjoyed a very happy evening.

Norwich

A Cottage Meeting was held by Home Missionaries of the Lowestoft Branch at the home of Sister Gertrude Neeve. Branch President Sidney W. Coleby conducted. Sister May Coleby spoke on the

"Book of Mormon," and Sister Ivy Upson took as her subject "Love and Kindness." Home Missionaries present answered questions asked by Investigators, and a Book of Mormon was loaned.

Sheffield

Home Missionaries of the Sheffield Branch held a cottage meeting in the home of Sister Beaks on Tuesday, February 16th. Brother Harry B. Bailey was in charge. A Lantern Lecture entitled "Down Pioneer Trails" was presented by George H. Bailey, Jr. Speakers were Sisters Doreen Bellamy and Rita Hardy and Brother Harry B. Bailey. Seventeen people present enjoyed the fine spirit of the meeting.



PERSONAL

MOORE—STARKIE—The marriage of Sister Jean Moore and Brother Alec Starkie (now in the Forces), son of Brother and Sister James Starkie of the Nelson Branch, was solemnised on Saturday, January 23rd, in the Burnley Chapel. The bride, whose father, Elder John R. Moore, performed the ceremony, was given away by her uncle, Brother James H. Hardy, of Ramsgate. Sister Nancy Lomas assisted at the organ. Approximately eighty people were present. Later a wedding luncheon was served to fifty-six guests at a local cafe.



DEATH

COLLINS—Sister Annie Louise Collins died on Monday, February 15th, 1943, and was buried in City Cemetery, Belfast, on Wednesday, February 17th, 1943. Funeral services were conducted by Branch President Joseph Ditty, who also dedicated the grave.



Missionary Movements

ARRIVAL AND ASSIGNMENT

Sister May Coleby of the Lowestoft Branch was set apart as a full time missionary by President A. K. Anastasiou on the 1st March, 1943, and assigned to labour in the London District.

TRANSFERS

Elders Wm. L. Buchanan and Briton Beverley were transferred from the Bristol to the Welsh District on the 1st March, 1943.



WIT'S ENDS



DIFFICULT TO SWALLOW

An absent-minded professor of biology was lecturing his class. "I propose to show you," he said, "a specimen of a dissected frog, which I have in this parcel." He untied the parcel, and disclosed an egg and some sandwiches. He scratched his head.

"I could have sworn I ate my lunch," he said.

THAT CAPPED IT

A young man went into a hatter's establishment. He was very hard to please. The salesman showed him every kind of hat in the shop, from silk hats to pith helmets, but in vain.

At last the exasperated salesman asked the customer for what occasion he needed the hat.

"You see," said the customer, "I have just bought a motor-cycle, and I want one of those caps with the peak at the back!"

LIGHT ON THE SUBJECT

One night a man in a trap was run down at a level crossing. Consequently the old signalman in charge had to appear in court. After a gruelling cross-examination he was still unshaken. He said he had waved his lantern frantically, but all to no avail. The following day the superintendent of the line called him into his office. "You did wonderfully well yesterday, Tom," he said; "I was afraid at first that you might waver." "No, sir," replied Tom, "but I was afraid that old lawyer was going to ask me whether my lantern was lit!"

STANDING ORDERS

Sergeant: "Did you shave this morning?"

Private Smith: "Yes, sir."

Sergeant: "Well, in future, stand a little closer to the razor."

TRUE LOVE

"Have you ever loved before?"

"No, John: I have often admired men for their strength, courage, good looks or intelligence, but with you I don't know—it's just love."

NAUTICALLY SPEAKING

Sailor: "I guess I'm just a little pebble in your life."

Girl Friend: "Well, if you feel that way about it, why don't you try becoming a little boulder?"

BIG BUSINESS

"Darling," she wrote to him, "I miss you so much. I enclose the hotel bill."

He wrote back: "My love, I enclose cheque to cover bill, but don't buy any more hotels at this price. They're cheating you."

CHARITY NEVER FAILETH

"Those poor little boys next door have no mummy or daddy, and no dear Aunt Jane," said the mother. "Now wouldn't you like to give them something—just a small present?"

"Yes," said the little boy. Let's give them Aunt Jane."

THAT LITTLE SOMETHING

When she says, clingingly, "Wilfrid (or Theobald, or Anthony), there's something about you that I can't help liking"—for heaven's sake don't go and spend it all.

BIRD FANCIER

A man asked an old negro what breed of chickens he considered the best.

"All kinds has dere merits," replied the darkie after a moment's consideration. "De white ones is de easiest to find; but de black ones is the easiest to hide aftah you gits 'em."

—Teachings of—

The Prophet Joseph Smith

THE PRESIDENT'S SERMON ON LIFE AND DEATH; THE RESURRECTION AND THE SALVATION OF CHILDREN

President Smith read the 14th chapter of Revelation, and said—We have again the warning voice sounded in our midst, which shows the uncertainty of human life; and in my leisure moments I have meditated upon the subject, and asked the question, why it is that infants, innocent children, are taken away from us, especially those that seem to be the most intelligent and interesting. The strongest reasons that present themselves to my mind are these: This world is a very wicked world; and it is a proverb that the “world grows weaker and wiser”; if that is the case, the world grows more wicked and corrupt. In the earlier ages of the world a righteous man, and a man of God and of intelligence had a better chance to do good, to be believed and received than at the present day; but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth, and he has much sorrow to pass through here. The Lord takes many away, even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again.

DO NOT PROCRASTINATE REPENTANCE

What chance is there for infidelity when we are parting with our friends almost daily? None at all. The infidel will grasp at every straw for help until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power; and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immortality of the soul. We should take warning and not wait for the death-bed to repent, as we see the infant taken away by death, so may the youth and middle aged, as well as the infant be suddenly called into eternity. Let this, then, prove as a warning to all not to procrastinate repentance, or wait till a death-bed, for it is the will of God that man should repent and serve Him in health, and in the strength and power of his mind, in order to secure his blessing, and not wait until he is called to die.

What Others Say

About The "Mormons"

Fourth Decade (continued)

CHARLES DICKENS—Author, Novelist.

"But nobody is in an ill-temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping, and down upon deck in every corner where it is possible to find a few square feet to kneel, crouch, or lie in, people, in every attitude for writing, are writing letters.

"Now I have seen emigrant ships before this day in June. And these people are so strikingly different from all the other people in like circumstances whom I have ever seen, that I wonder aloud, 'What would a stranger suppose these emigrants to be!'

"The vigilant, bright face of the weather-browned captain of the Amazon is at my shoulder and he says, 'What, indeed! The most of these came aboard yesterday evening. They came from various parts of England in small parties that had never seen one another before. Yet they had not been a couple of hours on board when they established their own police, made their own regulations, and set their own watches at all the hatchways. Before nine o'clock, the ship was as orderly and quiet as a man-of-war.

"A stranger would be puzzled to guess the right name of these people, Mr. Uncommercial,' says the captain.

"Indeed he would.'

"If you hadn't known, could you ever have supposed . . . ?'

"How could I? I should have said they were in their degree, the pick and flower of England.'

"So should I,' says the captain.

"By what successful means, a special aptitude for organisation had been infused into these people, I am, of course, unable to report. But I know that, even now, there was no disorder, hurry, or difficulty.

"In the course of the afternoon, a mother appeared from ashore, in search of her daughter, 'who had run away with the Mormons.' She received every assistance from the Inspector, but her daughter was not to be found on board.

"I afterwards learned that a dispatch was sent home by the captain before he struck out into the wide Atlantic, highly extolling the behaviour of emigrants, and the perfect order and propriety of all their social arrangements.

"But when I went on board their ship to bear testimony against them if they deserved it, as I fully believed they would; to my great astonishment they did not deserve it; and as my predispositions and tendencies must not affect me as an honest witness, I went over the Amazon's side feeling it impossible to deny that, so far, some remarkable influence had produced a remarkable result, which better known influences have often missed." (Uncommercial Traveller, Bound for the Great Salt Lake, pages 634, 635, 636, 642, 643.)